Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——Luke xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——DAVID REED, EDITOR AND PROPRIETOR.

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HISTORY OF UNITARIANISM.

[Continued from Vol. VII. page 201.]

IN TRANSYLVANIA AND HUNGARY.

For several years previously to its suppression in Poland, Unitarianism had obtained a firm establishment, and made considerable progress, in Transylvania. The settlement of Blandrata in Poland in 1558, has already been mentioned. In the year 1563 he went into Transylvania to attend the prince, John Sigismund the Second, who was laboring under a dangerous disorder; and his success in effecting the cure of his royal patient, joined to his insinuating manners, soon rendered him a favorite at court. The influence which he thus acquired encouraged him to attempt the introduction of his theological opinions into this country; and circumstances favored his design in a degree far beyond what he could have anticipated. At the time of his arrival the reformed churches of Transylvania and Hungary, which were numerous and flourishing, were under the superintendance of Francis David, a divine of great learning and powerful eloquence, who resided at Clausenburg, or Coloswar, and whose distinguished talents and character had procured for him the esteem of the prince, and of many of the first nobility. David had originally adopted the Augsburg Confession, and had, in 1556, published a work in support of the Lutheran doctrine concerning the Eucharist. Shortly after this he embraced the Calvinistic system, which he appears to have held when he became first acquainted with Blandrata. The unsettled state of David's opinions at this period disposed him to attend the more readily to Blandrata's objections to the leading articles of the popular creed; and the result of their conversations on these subjects was his entire conversion to Unitarianism.

The joint efforts of these two eminent individuals after this event, to disseminate their opinions, though at first they acted with great caution in explaining their views of Christianity, soon attracted the notice and excited the alarm of the ministers of the reformed communions. Peter Melius, the superintendant of the reformed churches in Hungary, preferred a formal complaint against them to the prince, whom he prevailed upon to convoke a synod of the ministers of Transylvania and Hungary at Weissenburg (*Alba Julia*) in the month of May 1556, for the consideration and settlement of the controverted points. To this assembly Blandrata and David submitted several propositions, declaratory of their sentiments; but they were drawn up with so much care, and expressed in such ambiguous terms, that the synod found no cause for censuring them, and contented itself with subjoining to the several articles, its own "Limitations," or Commentary.

Peter Melius seems to have been little satisfied with the result of these deliberations. Anxious to stop the progress of the new opinions, and with this view to impart to others his own fears, and inspire them with a portion of his own zeal, he assembled in the following year the ministers of his own district, to consider the best means of effecting his object. This synod was followed by some others, convened for the same purpose. The public mind being greatly agitated by these frequent public conferences, the prince, with the design of composing the differences and restoring tranquillity, summoned a general synod to be held at Weissenburg on the 3d of March 1568,--Blandrata having promised that he would then publicly demonstrate the truth of his opinions. The proceedings of this assembly were formally arranged beforehand, and the discussions held at it were continued during ten successive days, the chief speakers being Francis David and Blandrata, on the part of the Unitarians, and on the side of the Trinitarians, Peter Melius. It terminated, however, without accomplishing the object for which it was convened.

In the following year, Francis David, with the concurrence, and under the authority of the prince, convoked another synod, of the ministers of Transylvania and Hungary, which was held at the town of Waradin, on the 10th of October. On this occasion, David drew up a series of propositions for the consideration of the assembly, and comprising the sentiments of the Unitarians with respect to the unity of God, the person of Christ, and the nature of the Holy Spirit. At this synod again, the chief speakers on the opposite sides were David and Melius. Blandrata was present, but took no part in the public discussions, in consequence, it is thought, of his ill success at the former meeting. The deliberations of this assembly concluded, like those of all the preceding synods, without effecting any thing towards the reconciliation of the contending parties. Before their separation the ministers of the Orthodox Churches delivered in a written confession of their faith in opposition to the propositions of David, wherein, after stating their own sentiments, they condemn in no very gentle terms, as "heretical blasphemies," the system of the Unitarians. Not contented with this, Melius, full of zeal for the interest of his party, afterwards addressed a formal letter to the prince, wherein he labors to prejudice his mind against Blandrata and his followers. But in this object he wholly failed, the prince having continued to afford them his protection and patronage until the time of his death, which took place on the 14th of March 1571.

John Sigismund was succeeded by Stephen Bathor, who ascended the throne with a disposition to preserve to all classes of his subjects the same freedom of religious worship as they had enjoyed during the reign of his predecessor. On taking possession of his government, he declared that he was the king of the people, and not of their consciences:—that God had reserved three things to himself; To create something out of nothing, to know future events, and to rule men's consciences,—that therefore to tyrannize over conscience was the greatest wickedness, and an invasion of the prerogative of Heaven.

In the year 1574, the prosperity of the Unitarian cause was seriously affected by an unfortunate rupture between the two individuals to whom it had chiefly owed its advancement and success. Blandrata having been guilty of a gross offence, which his accusers have veiled under the designation of *peccatum Italicum*. David declined all further intercourse with him, and took measures to destroy his influence in the Unitarian body. This conduct naturally drew upon him the enmity of Blandrata, and paved the way for those proceedings which terminated in his death.

Blandrata, well knowing the high estimation in which the venerable superintendant was held in the country, felt it necessary to act against him with great art and circumspection. Though liberty was granted to all religious parties alike to conduct public worship on their own principles, there existed at this time a law that none of them should be allowed to [illegible] doctrine without previously obtaining the permission of the national council. Blandrata learnt that David had violated this ordinance, by maintaining in a public discourse that Christ could not with propriety be addressed in prayer, since he was not God by nature,—an opinion which was then gaining ground among the Unitarians, but had formed no part of their creed when the public profession of it had been originally permitted. His first step, after receiving this information, was to request him to desist from this conduct, intimating, with an appearance of friendship, that if he persisted the Unitarians, including himself, might not be allowed to remain in the country: and then, under pretence of clearing themselves from suspicion, and securing the interest of the party, he recommended to David to [illegible] with him in accusing two or three ministers of this offence, and procuring their condemnation. But the pious superintendant treated this vile and insidious proposal with becoming indignation.

Blandrata had now recourse to another scheme. He wrote to Faustus Socinus, who was then residing at Basil, inviting him to come to Transylvania to aid him in controverting and suppressing the opinion of David, promising to defray all the expenses of his journey, and of his residence in that country. Socinus accordingly arrived at Coloswar about the middle of November 1578. Blandrata, the more effectually to prosecute his design, contrived that Socinus should be lodged in David's house, but, it should seem, carefully concealed from both of them the real motive of his conduct. During Socinus's residence with the venerable superintendant which lasted four months and a half, from November 1578 till April 1579, he and his host had frequent disputations on the great point concerning which they mainly differed,—the invocation of Christ. At the conclusion of these conferences both the disputants appear to have remained just where they were at the commencement of them, except that the warmth into which they had occasionally been betrayed had excited on either side a considerable degree of irritation, and of personal dislike and animosity.

DOCTRINAL.

DOCTRINE OF HEREDITARY DEPRAVITY—ITS BAD MORAL TENDENCY.

[From Mr. Briggs' Discourse.]

Far be it from me to cast the least reflection upon the Christian character of those, who advocate this doctrine; many of whom, I am confident, are the devout and worthy followers of the Saviour. Their peculiar doctrines are but seldom reduced to practice; and they, generally speaking, govern their lives by those great truths of revelation, which are common to all Christians. I refer particularly to the tendency of the doctrine among those, who have a firm belief in it, and, at the same time, are not disposed to lead a Christian life.

Men are never excited to action without motives; never engage in any business or pursuit, without some probability of success. And if they fully believed that they have inherited the sin of our first parents, and are so morally polluted by that original taint, as to be unable, acceptably in the sight of heaven, to perform a single duty, what motives would they have to virtuous exertion and the service of God? Would they, with no hope of reward, lay a restraint on the passions, and practice self-denial? Would a firm belief in this doctrine induce the profane to reverence the Deity, the fraudulent to be just, and lovers of pleasure to become lovers of God? Would it not rather operate as a motive to such, and indeed to all who are disposed to lead a wicked life, to pursue, with less reluctance and with fewer compunctions of conscience, the downward course of evil? Would it not afford an apology, if not a sufficient excuse, for neglect of duty, for vice or crime? Would not they, who have departed from the path of rectitude, and wandered far from God and goodness, satisfy their consciences with the idea that their best exertions are vain and useless; and, feeling that there is nothing they can do towards their salvation, say to themselves, "let us eat and drink, for to-morrow we die;" let us fall in with the current of vice and guilty pleasure, and glide thoughtlessly down the stream.

It is sometimes taught by the advocates of innate depravity, that all exertions to goodness, before conversion, are evil; that even the prayers, which the sinner, in his moments of penitence, should offer at the throne of grace for the renovating influence of God's spirit, are sinful; and that there is more hope of the most abandoned sinners being converted, than there is of him, who leads a strict moral life. Consequently to practice the worst of vices, and live in sin, is safer for the unconverted than to live in the faithful discharge of all the moral duties.

It apears to me impossible but that a sentiment like this, in proportion as men have faith in it, should produce a bad moral effect upon society, especially on the worldly minded and irreligious. Teach such a sentiment, and make mankind thoroughly and practically believe in it, and you take away the motives to virtue, and annihilate every Christian obligation. If I believed that my best exertions to serve God were not acceptable in his sight, were useless and worse than useless, nay, positively sinful, I most assuredly should relax all such exertions. If I were convinced beyond the shadow of a doubt, that by the influence of original sin in my nature, I could *do* nothing towards effecting my salvation, I certanly should *attempt* nothing. If I were persuaded that I could do nothing but evil, I never should attempt any thing that is good.

CAUSES OF INFIDELITY.

[From Mr. Briggs Discourse.]

Many of the wise and learned, and many of the reasonable and reflecting part of society, whose minds are not darkened and trammeled by the corruptions of Christianity, will never, and especially in an enlightened age, consent to embrace doctrines, which manifestly contradict reason and dishonor God. And if they have been conversant with the errors, instead of the heavenly truths of revelation, and have never known Christianity in its purity and simplicity, it is not to be wondered at if they refuse to acknowledge its divine origin. If, say they, religion be in fact, what it is often represented to be; if it teaches doctrines, which to the understanding God has given us to judge of truth, appear irrational and absurd; doctrines which are at variance with the religion of nature, and which are unworthy of the God of truth, it cannot be true. How is it possible, they will reason, and most justly too, that a God of infinite goodness should have suspended the happiness of millions of his rational offspring upon the conduct of a single individual, whose frailty and fall he must have foreseen; and that they should suffer eternally for the violation of a covenant, in which they had no voice; a covenant, which was made for them and broken for them, long before they had a being! How is it possible that a merciful God should make men incapable of obeying his commands, and then subject them to endless punishment! It cannot be that such a being would bring us into the world with a nature which should rise up in rebellion against him; should have allied us to evil spirits, and then required of us to love and serve him, and to possess somewhat of the perfection of angelic beings. And if the scriptures teach doctrines like these, they must be false, and altogether unworthy of our regard. Thus it is, that many, who have never had religion in its purity and reasonableness presented to them, reason on this subject; and at length reject revelation. Thus it is, that intelligent and worthy men have been driven from the faith, consolations and hopes of the blessed gospel, and thickened the gloomy ranks of infidelity. Thus thousands have sunk into unbelief, and renounced the best hopes of man; who, had they examined Christianity, instead of its errors and corruptions,s—tudied the pure word of God, rather than the inventions of men, drunken at the clear fountain, and not from the polluted stream, might now have been sincere and devout followers of Jesus Christ.

[From the Unitarian Advocate.]

Whence has infidelity most frequently come? I answer, from those very perversions of Christianity against which we contend. You will find infidels continually arguing against them. It is in that rubbish which has been thrown over the fair and beautiful foundations of true Christianity, that infidelity has found its most prolific soil, and shot up with frightful luxuriance. I say with alarming growth, for a considerble portion of the intelligent classes, in three quarters of Christendom, I mean the Catholic part, are at this moment Infidels. I use plainness of speech on this subject. I doubt not that Trinitarians verily think that they are doing God service; but I am as fully persuaded, that they are doing a great and serious disservice to Christianity. And it is because I regard this religion as the best gift of heaven to us, that I feel bound to contend against their doctrine as not belonging to it.

PRACTICAL.

THE CHRISTIAN AFFECTIONS.

The Eclectic Review of October last, notices a work entitled "*Christian Charity Explained*; or, The Influence of Religion upon Temper stated; in an Exposition of the Thirteenth chapter of the First Epistle to the Corinthians; by John Angell James."

Many of the remarks of the reviewer in relation to the subject treated by Mr. James, are worthy of attention. We give them without reference to their connexion.

We believe that there is no surer test of high attainments in spirituality, than a simple relish for practical religion; and there is consequently, no class of subjects which it is so difficult to render generally palatable and interesting, as those which are strictly practical. * * * The importance of *cultivating* the affections is seldom adverted to, and ill understood; and the consequence is, that, under the ungenial influence of worldly cares and disappointments, and the blights and frosts of life, the best feelings of our nature are apt to shrivel and wither. It is affecting to discover how very little real kindness there is among even the good; how little compassion even Christians are apt to feel for the infirmities and *disagreeableness* that they come in contact with in their brethren.

Sins of temper form a blacker catalogue than is generally dreamed of. Envy in its grosser manifestations, is seen at once to be [illegible] and detestable; but its more insidious operations are often unsuspected by the party himself, owing to the specious disguises which it can assume. Reasons for disliking our fellow-creatures, are always at hand, to justify to ourselves the promptings of spleen or wounded self-love. * * * * Christians, brothers are found envying one another. Nay, those who would sympathize with others in their sorrows, and weep with those who weep, fall short of the higher attainment—to rejoice with those who rejoice. To be content that others should increase while we decrease, and to sympathize in a prosperity which we do not share,—this is a hard saying. * * * Sorrow is selfish: it concentrates the affections upon our own interests. It may teach us to sympathize with others' griefs; but, that others do grieve, is something like consolation to the sorrowful. Sorrow cannot sympathize with happiness, and therefore heaven cannot admit of it, for envy would enter with it. Happiness will not only be the fruit of holiness in another world, but the perfection of it, since it is that native state in which alone the soul attains the full development of its affections, so as to take part, without a jarring fibre, in the universal harmony.

It is necessary to trace envy to some of its unsuspected sources, and to detect its more latent influence, in order to be on our guard against the workings of a passion which is generally deemed too malignant a thing in the abstract, to exist in an amiable mind. But envy is, we must maintain, a most reputable and orthodox vice, a regular church-going sin, one which often dresses like virtue, and talks like her. Envy has a great zeal for religion, a keen sense of public justice, and is much shocked at the inconsistencies of good people. It exults when a hypocrite is unmasked, and says, I always suspected him. It is also most benevolent, and when wholesome adversity overtakes a brother, prays that it may be the means of promoting his humility and Christian graces.

Envy, however, though a main source of unkindness and uncharitableness, is not the only antagonist of Christian charity. The faults of others are often inconvenient to us, and it requires self denial to bear with them. The faults of most men, especially their disagreeable faults, lie on the surface, while their intrinsic excellencies require to be drawn out, and we are too proud or too mentally indolent to take the pains. Mental indolence is the cause of much unkindness: it may be added to the characteristics of charity, that it taketh pains and is patient, not only in enduring, but in acting, and does not grudge a little trouble to do a kindness. Another fruitful source of uncharitableness, is the dread of being taken in by amiable appearances, so as to over-estimate another, and thus find ourselves mistaken. There is nothing upon which some good persons pride themselves so much, as upon that knowledge of the world which consists in suspecting every body, and that profound penetration into character which resolves itself into the quick detection of bad motives and intentions, or the imputation of them where they do not exist.

The following are from the quotations by the reviewer, from Mr. James' work.

"'To all these sinful practices' (detraction, rash judging, and censoriousness) 'Christian love stands directly opposed. *It is a long time before it allows itself to perceive the faults of others.* Not more quick is instinct in the bird, or beast, or fish of prey, to discover its victim, than the detractor and the censorious are to descry imperfections as soon as they appear in the conduct of those around them. Their vision is quite telescopic, to see objects of this kind at a distance, and they have a microscopic power of inspection, to examine those that are small and near: and, when looking at faults, they always employ the highest magnifying power which their instrument admits of; while, for the purpose of looking at those spots which to the naked eye would be lost amidst the surrounding glory, they carry a darkened glass. They do not want to see virtues: no; all that is fair, and good, and lovely, is passed over in quest of deformity and evil. But all this is utterly abhorent to the nature of love; which, intent upon the well being of mankind, and anxious for their happiness, is ever looking out for the signs and the symptoms which betoken that the sum of human felicity is perpetually increasing. The eye of the Christian philanthropist is so busily employed in searching for excellence, and so fixed and so ravished by it when it is found, that it is sure to pass over many things of a contrary nature, as not included in the object of its inquiry: just as he who is searching for gems, is likely to pass by many common stones unheeded; or as he who is looking for a particular star or constellation in the heavens, is not likely to see the tapers which are near him upon the earth. Goodmen are his delight; and to come at these, very many of the evil generation are passed by: and there is also a singular power of abstraction in his benevolence, to separate, when looking at a mixed character the good from the evil, and, losing sight of the latter, to concentrate its observation on the former.

'And when love is obliged to admit the existence of imperfections, *it diminishes as much as possible their magnitude*, and hides them as much as is lawful from its own notice. It takes no delight in looking at them, finds no pleasure in keeping them before its attention, and poring into them; but turns away from them, as an unpleasant object, as a delicate sense would from whatever is offensive. * * * If we are properly as we ought to be, under the influence of love, we shall make all reasonable allowances for those things which are wrong in the conduct of our neighbor; we shall as we have already considered, not to be forward to suspect evil; but shall do every thing to lessen the heinousness of the action. This is what is meant, when it is said, that "Charity covers a mulitude of sins. Hatred stirreth up strifes, but love covereth all sins."

The reviewer closes his notice of the work with the following excellent remarks.

We suppose that every one has something about him that is disagreeable to some others; and the most agreeable of men are not always the worthiest. There are few, on the other hand, in whose character there will not be found some interesting feature, some redeeming point, something which might be turned to advantage. It depends much upon ourselves, whether we shall converse with the agreeable qualities or the disagreeables in those around us. Society presents at best but very crude and mixed materials, and it is wise, as regards our own comfort, to make the best of them. This will very greatly consist in the habitual view we take of our common nature, as an object less of complacency than of benevolence and in the sedulous cultivation of the kindly affections. After all, the disappointments of the heart are, happily, much less frequent than those of the imagination, for which we have chiefly to thank ourselves. We expect too much; we love too little. Still, the real cares and sorrows of life have a tendency to sour the temper and to poison or counterwork the benevolent feelings. It is a great part of Christian candor, to refrain from judging with severity even the censorious, to tolerate the intolerant, and to bear ourselves charitably towards the uncharitable. In the most unlovely infirmities of our poor nature, there is much that is simply pitiable. Men would be more virtuous, if they were more happy. The secret of happiness is confided to the real Christian; and it is made a part of his duty to be happy; and that happiness of which religion is the source, gives birth in its turn to benevolence. There is an exquisite concatenation in those fruits of the Spirit which, taken in their natural order, are "love, joy, peace, long suffering, gentleness, goodness." In short, the love of

God is the only cure for all the morbid or malignant affections of the heart; for "God is love, and he that dwelleth in love, dwelleth in God, and God in him."

PIOUS GRATITUDE.

There are creatures, who partake with us in the streams of bounty which are ever flowing from the Fountain of all good, on whom no capacity of feeling or expressing thankfulness has been conferred. From them we wonder not if there be no ascriptions rendered to the God who feeds and blesses them. But man is a different being. His frame was fashioned in a nobler mould, his soul has susceptibilities which elevate him to another sphere of action and happiness, and therefore of duty. He *can*, and if he can, he *ought* to devote his powers in praise—to yield his heart in love to God; to be grateful is his prerogative—for all which he receives himself, and for the bounties lavished on the tribes of creatures over whom he reigns; it is his proper province and his noble privilege to offer thanks to the majesty of heaven. He that "satisfieth the desire of every living thing," has made but one among the host of his dependents here below, capable of knowing from whence his life and joys proceed. Shall *that one* ask to share the apology of the rest, and in dumb ingratitude partake of mercies which might almost draw forth praise from inanimate nature on his behalf? Shall man be ever less worthy of his Creator's care for the very circumstances which most prove that care? To what purpose is it that we possess the divine gift of intelligence—"the feeling heart, the reasoning head," powers that elevate us in happiness as well as dignity so high, if we are as insensible in our enjoyments to the claims of the God who gives them to us, as the very creatures who, if happy at all, are glad they know not why, or by whose will?

Gratitude belongs as a part to almost every species of love of which our natures are susceptible; and never do we dispense with it as an unnecessary, or unfit emotion. Nay, this very feeling is made a test of the truth of other affections; and we pronounce that a false and sordid sentiment which receives kindness from its object without tenderness or a sense of obligation. What parent is there that does not feel with the poet, who tells us "that sharper than a serpent's tooth is an unthankful child?" What child that would not blush and hide its guilty head, to be detected in an act of cruelty to a faithful parent; who would dare to hope for happiness while conscious that he had left those, who gave him life and with unwearied goodness ministered to his support and comfort in his helpless years, to suffer in sight of abundance which their child will not share with them. On the other hand, how beautiful is that spectacle which, thanks be to God! we not seldom see—of an aged, care-worn parent seeking a refuge from the woes of life in the bosom of the children he brought up, and leaning, without fear of being forsaken, on them; while they feel that nothing is too much to do for him, in return for his former care; and would be unhappy if they had not the power of expressing that gratitude which can never cease to glow within their hearts.

Unitarian Adv.

CHRISTIAN REGISTER.

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HEREDITARY AND TOTAL DEPRAVITY.

The Liberal Preacher, No. 7, Vol. II. is just published. It consists of a sermon by Rev. CHARLES BRIGGS, of Lexington, on "Hereditary and total depravity," from the text in Ezekiel, xviii. 20.

"The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him."

The subject of the discourse is introduced by the following appropriate general remarks.

"Christianity, as taught by our Savior and his Apostles, is most happily adapted to the capacities of men. Its doctrines and precepts, as they came from the pen of inspiration, were so plain as to be intelligible to the humblest minds. But, in process of time, the dogmas of false philosophy were mingled with the truths of revelation, and Christians received "for doctrines the commandments of men." And thus our holy religion became obscure, and comparatively unintelligible. For many a long dark century it slumbered; nay, worse than slumbered. It was debased by monkish ignorance and papal wickedness; loaded with superstitious rites and worthless ceremonies; made to breathe an impure and earthly spirit; was used as a cloak for almost every species of vice and crime; and its enlightening purifying, and heavenly influences were almost banished from the world."

"From a state of such degradation and gross corruption, centuries, we should think would be required to bring back this religion to its primitive purity and simplicity. And centuries have been required and the work is not yet accomplished. Much was, indeed, done by the reformation, by Luther, Zuinglius, Melancthon, and others, to purify it from its errors and absurdities: but they left the great and glorious work unfinished. The age in which they lived would not admit of a radical reform. We rejoice, we bless God, that our lot has been cast at a period, when enlightened views of religion are fast taking the place of long established and deep rooted errors. A corrupted religion cannot but exert an unfavorable influence upon the minds and hearts of its votaries. Errors in faith are calculated to lead to errors in practice; and he, who purifies our religion from any of its corruptions, does infinite service to his fellow men. And we feel it to be a most sacred duty; a duty we owe to the God of truth and the Savior of men; to our fellow creatures, to future ages, the unborn millions, who will come after us on the stage of life, and to whom, in a certain sense, we are responsible, to do all in our power to bring back our holy faith to its original purity, to disseminate far and wide pure and undefiled religion, the truth as it is in Jesus. Ages have been heaping up rubbish about the fair temple of Christian truth; which has marred its beauty, and obscured its more than earthly grandeur and sublimity; and we would fain use our humble efforts to tear away some of its unsightly encumbrances, that it may stand forth to the eye of man in all its beautiful proportions, and attract universal admiration. And, in removing this rubbish, and these encumbrances, God forbid that we should remove so much as a pebble from its sacred foundation.

The preacher now proceeds to state the object of the discourse, which is, "To speak of some of the objections which obviously arise against the doctrine of *hereditary* and *total depravity*." Ample quotations are given from Orthodox writers, to show what this doctrine *is* and what it *teaches*. Of these quotations we shall give only the following

"I confess," says Calvin, "that in original sin are comprehended blindness of mind, and perversity of heart; so that we are *entirely despoiled and destitute of every thing connected with eternal life; so that even our very natural faculties are all depraved and contaminated*. Whence it is that we are *moved from within by no thought to do well*.—Wherefore I detest those who ascribe to us *any freedom of will, by which we may prepare ourselves to receive the grace of God; or by which we may of ourselves co-operate with the Holy Spirit, which may be given us.*'

"*By nature*, says he, *we are heirs of eternal damnation, because all the human race was cursed in Adam.*"

In reference to this and other quotations of a similar nature, Mr. Briggs pertinently and eloquently remarks;—

"We are astonished that such a doctrine, even in ages of darkness, should have been regarded as a *scripture doctrine; and we are* still more astonished that, at the present day, when new light is shed upon the holy scriptures, and men are beginning to reason and think for themselves on the subject of religion, it should, even in a modified sense, be believed by so many Christians; and regarded by them, too, as a peculiarly fundamental truth of revelation. Is it possible that God has created men thus, and has revealed to them their moral helplessness and their awful doom! Enlightened as we are by reason, and having in our hands the volume of revelation, and seeing the constant manifestations of God's goodness written on his works, how can we regard sentiments like those I have just quoted as of divine authority, as coming from the Author of all good? Are these the sentiments which the merciful Father of men has sent from heaven, to enlighten, to console, and to bless his children? Was it to proclaim truths like these, that he raised up holy prophets and apostles, and sent the Son of his love? Are such truths the fruits of that heavenly message, which was announced to the shepherds on the plains of Bethlehem, a message "of great joy," "which should be to all people?" And do they harmonize with those angelic strains which announced the advent of the Savior,—'Glory to God in the highest, and on earth, peace good will to ward men?'"

The objections to the doctrine under consideration are now stated; and are as follows

1. In the first place, we object to the doctrine of hereditary and total depravity, because it *contradicts our observation*.

2. We object, in the next place, to the doctrine of hereditary depravity, because it teaches what *cannot be accounted for upon any known principles or laws of our nature*, and seems altogether *miraculous*.

To render this objection more clear, we quote some of the remarks by which it is illustrated.

"According to this doctrine, the whole nature of Adam, by a single act of disobedience, underwent an instantaneous and radical change; so that what in him before was perfect, pure, and holy, became, at once, corrupt and sinful in the extreme; every bad passion, unhallowed desire, and vicious propensity instantaneously awoke in his bosom, and he was thoroughly depraved. * * * We perceive, then, that the doctrine of hereditary and total depravity is altogether at variance with the laws of our nature. It implies such a change in the constitution of man, and such a transmission of character, as is quite out of the common course of things."

3. In the third place, we object to the doctrine under consideration, because *it has a bad moral tendency*.

4. Another objection to the doctrine of hereditary depravity is, that it *dishonors our religion*, and is not unfrequently *the cause of infidelity*.

5. We object to this doctrine, in the next place, because *it is unworthy of the Deity, and inconsistent with his perfections*.

6. Another objection to hereditary and total depravity is, that it is the foundation of a doctrine, which, of all others, is most abhorent to our feelings; a doctrine which must often have filled with grief and caused to bleed the bosom of of wounded affection, and sent anguish and despair into the parental heart, that has been bereaved of its dearest treasure: I mean the *doctrine of infant damnation*.

7. In the last place, we object to the doctrine under consideration, because *it is opposed to the general language of the scriptures*.

The objections noticed under these several heads, are ably and satisfactorily illustrated and enforced. We cheerfully recommend the whole sermon to the perusal of our readers; as we do also the numbers of the Liberal Preacher generally, to the patronage of the friends of practical religion, and a pure and enlightened faith.

REV. WILLIAM WARE'S SERMONS.

We acknowledge the receipt, from some unknown friend, of a pamphlet published at Utica, N. Y. consisting of three sermons, by the Rev. William Ware, of the city of New-York, "Illustrative of the Principles of Unitarian Christianity." These sermons were preached in Utica, on the 12th of October, of the past year, and also, about that time, in several other towns in that region, and have since been published by request.

The subjects and texts of these sermons are as follows:—

The form of sound words.

"Hold fast the form of sound words which thou hast heard of me." 2 Tim. i. 13.

Religion a Practical Principle and a Sentiment of Devotion.

"Let us hear the conclusion of the whole matter. Fear God and keep his commandments, for this is the whole duty of man." Eccl. xii. 13.

The Characteristics of Unitarian Christianity.

"The kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Ghost." Romans, xiv. 17.

Of the character of these sermons we are not prepared to speak, as they have been too recently received to afford us time to read them. Their title, "Illustrative of the principles of Unitarian Christianity," indicates their general complexion and purpose. We give the following quotation from the Advertisement prefixed to them.

"The discourses which are here given to the public contain a statement sufficiently exact for purposes of general information, of the principles of Unitarian Christianity. They fairly represent in all essential points the faith of the Sect. Still it should be every where and by all distinctly understood, that Unitarians are a body, who while they agree in most things differ also in some, and think it generally of far more consequence to keep the mind open to new views and further truth, and to act in perfect independence, than to unite without variance in a given set of opinions."

We rejoice to see discourses of this description brought before the public. Written and preached as they probably were, with the special purpose of meeting the moral and religious wants of a part of the community who have received very false impressions of the true character of Unitarian Christianity, they cannot fail, we think, of being eminently useful. We hope, on a future occasion, to furnish our readers some further notice of these sermons.

HOWARD BENEVOLENT SOCIETY.

The claims of this society on the substantial regard of the benevolent, are, perhaps, as well established as those of any charity whatever, of so local a nature, The funds collected are not profusely and indiscriminately dealt out to the most importunate applicants, but are reserved for the sick poor, and for such as are ascertained, by careful inquiry and search, to be proper subjects for the bounty of the society. We have introduced the subject now, with more particular reference to our city readers,—that we may bespeak their favor for the Society on the approaching public anniversary, which will be held on Wednesday evening next, the 14th inst. at St. Paul's church, Common-st. where a discourse will be delivered by the Rev. Mr. Potter. We understand that an ode composed by Charles P. Sumner, Esq. will be sung on the occasion by Miss Gillingham.

ORDINATION.—The ordination of Mr. JONATHAN COLE, as minister of the First Church in Kingston, is to take place on Wednesday, the 21st inst. We understand that the Rev. Mr. Brazer, of Salem, is expected to preach the Sermon.

ORIGINAL COMMUNICATIONS.

For the Christian Register.

CONVERSION.

The doctrine of conversion has been strangely perverted. That change in moral character, that spiritual regeneration, which the Gospel requires has been so misrepresented by sectarians of almost every name, that many have been led to mistake extraordinary excitement for spiritual influence, and certain frames and feelings for evidences of religious character. Thus are the ignorant deluded, the honest inquirer perplexed, the rational Christian grieved, and the mouth of the scoffer "filled with arguments" against every thing of a religious nature.

Conversion is an interesting subject;—interesting as when it was first presented to men. It cannot, however, be expected, that, in a land where the people are generally educated in the principles of Christianity, it should be distinguished by those peculiar circumstances which attended it, at the first preaching of the Gospel, and which, even at the present day, might attend the conversion of the heathen. In general, there is nothing to give rise to such expressions and feelings as would manifest themselves under the peculiar circumstances alluded to. Instead of encountering opposition at the commencement of his religious career, the convert of modern times is encouraged by every favorable circumstance that he could desire. There is no need of forsaking father and mother, for parents are anxious that their children should be pious. There is no cause for flying from the land of his nativity;—persecution is unknown; and, although the finger of scorn is sometimes feebly raised, the name of Christian is honorable among the majority. In short, there are at the present time, none of those exciting causes which contributed to render the conversion to Christianity so great a change, as must have been produced in the early disciples.

But, say some, is not the depravity of human nature as great now, as then? Do not men need regeneration as much now, as ever they did? Why then, is not as great a change necessary at this day? We answer. The need of conversion from sin to holiness, from religious indifference to carefulness of our spiritual concerns, is as great now, as then. But, had this been all that was required, the case had been far different. If the commencement of holy lives had been all that was implied in the conversion, there would have been no cause for so much excitement.

Being "born again" meant, not only the beginning of a religious life, but the adoption of a new mode of faith. With this circumstance the Jews were acquainted. The phrase did not originate with Jesus; it was a common expression in that day, used with reference to this subject. But, it will be asked, if the Jews were so well acquainted with it, why was Nicodemus at a loss to understand it? Can it be imagined, for a moment, that he was really ignorant of its meaning? May we not suppose that the prejudices of education led him to cavil at it in the manner he did? Jesus said to him, "art thou a master in Israel' &c. Now, if any other meaning had been attached to the phrase, it would not have been strange if Nicodemus was ignorant of it. But we suppose he understood it, and from reluctance about embracing a new religion, made the reply that he did. It is easy to imagine the manner in which Jesus spoke. Similar circumstances occur now. Similar instances of attempts at cavilling call for the same mode of address, to him who makes them. Perhaps he spoke thus. Nicodemus, thou knowest that all the Jews, in all generations, have expected the Messiah.—Thou knowest too, that they have looked forward to a change of dispensation, new religion which was to come with him. I am the Messiah. I introduce this dispensation. I say you must embrace it; you must "be born again" or you cannot enter into the kingdom of heaven. The kingdom of heaven is this new dispensation, and unless a man renounce Judaism and be a Christian, he cannot be entitled to its benefits. Are you a teacher in Israel and ignorant of this? It cannot be possible. Now if all the people had been willing to adopt the new faith, there would have been no excitement; but opposition caused it to arise.

There are other grounds on which we might raise objections against a practice claiming the sanction of ancient example, but our limits forbid us at present to survey them. Far be it from us to depreciate religion,—to explain away its great and blessed truths.

We only say that its external character is essentially changed. That it requires none of those separations which it did once. It is not a party concern, but an individual one of the highest interest. We need conversion in the same proportion as we are sinful. It may be true that none are so depraved as to make reformation hopeless, yet none have attained so far as to preclude the necessity of pressing forward. The spiritual influence may be powerful and constant; but who shall refuse the right hand of fellowship to him who feels, but cannot tell where first he felt it. BEREA

For the Christian Register.

EXTRACT OF A LETTER.

From a gentleman in Charleston, S. C. to his friend in Ohio.

DEAR SIR,

From a slight knowledge of you, derived from your letter of 1825. I take the liberty of informing you that I have transmitted through the medium of the Post Office, four or five small tracts; which, from the character of your mind, and your enterprising and industrious habits, I am quite sure will not be uninteresting to you.

From the journal of Mr Thomas, a gentleman sent out by the American Unitarian Association, on a tour of observation through the Western States, it appears there are an immense body of Unitarians scattered through those states under the denomination of *Christians;* and that a very large portion of them are found in the State of Ohio.

Whether it has been your good fortune to be located among these people, and to have fallen under the guidance and instruction of any of their worthy Elders, I know not, but should be happy to be informed.

This is emphatically an age of improvement—An age of free inquiry. Men are just beginning to learn the value of both civil and religious liberty. They will no longer consent to wear the chains which bigotry and superstition have forged. The human mind is free—men will think and act for themselves. Arrogance and dogmatism may prowl about us for a while, but the good sense of mankind must ere long prevail, and will finally triumph over priestcraft, ignorance, and vice.

The mass of mankind I trust, will not much longer consent 'to pin their faith upon other men's sleeves'—they will not much longer subscribe to the dogmas of Calvinism, nor to the creeds of any uninspired, fallible men. The character of our *free institutions* will fully warrant this supposition, nay, more.

In a country where men are free to think and act for themselves, they will have no other rule of faith and practice but the *Sacred Scriptures.* Those creeds and confessions of faith which are the result of the decrees of Popes, Synods and Councils, and which have been rivetted upon the Christian world for ages, must and will be rejected, and the Bible, the pure word of God, alone, become the standard of faith.

In a country where men exercise their reason and conscience in the interpretation of the Scriptures, and subject them to the test of candid and enlightened criticism, we have nothing to apprehend for the result.

In a country where the Gospel is preached in its primitive simplicity and purity, liberal and enlightened Christianity will shed her benign and generous influence—and like an angel of peace, will expand her invigorating wings until she has embraced not only this our happy land, but has encompassed the whole Earth!

The march of mind is such, where free inquiry prevails, that men are compelled to yield to the convictions of the heart, and to submit to the unerring force of truth.

They necessarily overcome the influences of early education, abandon their prejudices, and reject the absurd doctrine of the Trinity.

I know not how you are situated with regard to opportunities for information on these momentous subjects; but if you wish to keep pace with the progress of improvement, and would be willing to incur the small expense arising from postage, it would give me pleasure to forward you occasionally a small tract or pamphlet. W.

For the Christian Register.

INSTALLATION.

The installation of Rev. Asahel Davis, formerly of the Episcopal Church, over the third Congregational Church and Society in Portsmouth N. H. took place on Thursday the first instant. The order of services was as follows. Introductory prayer, and reading of the Scriptures by Rev. Mr. Pierpont of Boston. Sermon by Rev. E. S. Gannett of Boston, from Romans viii. 6. "To be Spiritually minded is life." Installing prayer by Rev. Dr. Andrews of Newburyport. Charge by Rev. Mr. Pierpont. Right hand of Fellowship by Rev. Dr. Parker of Portsmouth. Concluding prayer by Rev. Mr. Gannett. All the services were of a highly interesting and solemn character. It is requested that the application of the society for the publication of the Sermon and other performances was not complied with.

RELIGIOUS INTELLIGENCE.

American Tract Society. The extensive operations and influence of this society will be learnt from the fact, that *four* men have been sent, for the purpose of circulating tracts in the Valley of the Mississippi, and another into the more destitute of the Southern States. We are told also that the society stands pledged to sustain all these agents, besides carrying on the same work in other destitute parts of the country.

Episcopal Mission to Greece. The Domestic and Foreign Missionary Society of the Protestant Episcopal Church, has appointed the Rev. J. J. Robertson, an Agent to visit Greece, with the purpose of preparing the way for the establishment of a mission there, under the direction and patronage of that Society. Mr. Robertson is mentioned as peculiarly fitted for the undertaking. Having spent two years on the continent of Europe, and in Popish countries, he has not only acquired a familiar knowledge of the mordern languages of Europe, but such an acquaintance also with the benighted moral condition of the people, in the regions he is now to visit, as will enable him to enter on the duties of his mission with peculiar advantage.

Moravians. This persevering and devoted body of Christians have effected wonders in relation to the diffusion of a knowledge of Christianity; especially when we take into consideration the obstacles with which they have had to contend,—that their labors have been chiefly among the most savage and degraded tribes of the known world, and in the most inhospitable regions. They now employ about 200 laborers, and the number of converts is reckoned at about 40,000. The yearly expenses of the different establishments are $44,000 beyond what the establisments furnish for their own support. The Philadelphia Recorder says, "It is highly honorable to British Christians generally, to state, what we believe to be the fact, that of these $44,000, more than one half were contributed by persons not belonging to the Church of the United Brethren."

Missionaries to Africa. Four persons from the Basle Theological Seminary have lately sailed from London, as missionaries to Acra, on the Gold Coast, in Western Africa, at which place there is a settlement of Europeans.

The Wesleyan Missionary Society have also recently sent two missionaries to Sierra Leone, and one to the river Gambia.

Colonization Society. It is expected this Society will in a few weeks despatch a vessel for Liberia, with about 150 emigrants, which is only about one fifth part of the number of those who are now seeking a passage. The African Repository states that "the disposition remove is daily increasing among the people of color."

Schools in Ireland. It is reported that *seventy* additional schools have been opened in Ireland, within the last *six months* by the London Hibernian Society.

NATIONAL LEGISLATURE.

SENATE.

Our account of Congressional proceedings is brought up to Thursday, Dec. 18th; on which day several subjects of minor interest were discussed, but no important business finished.

Adjourned to Monday, 22.

On Monday the principal subjects of consideration related to the public debt and revenue, and to Custom House Officers.

On Tuesday Dec. 23, the following were among the various subjects under consideration.—An inquiry respecting the quantity and value of lands granted to new States—The Commerce of the West—School lands in Alabama. On the last subject a bill was passed to be engrossed, giving certain favors to Alabama relative to school lands.

On Wednesday Dec. 24, resolutions were submitted respecting the relative value of our gold and silver coins.

Various bills were read a third time.—After about an hour's consideration of Executive business, the Senate adjourned to Monday Dec. 29th.

On Monday, the principal finished business was the passing a bill in favor of Susan Decatur, and agreeing to the resolution of inquiry on the relative value of gold and silver.

HOUSE.

On the 18th inst. no business of importance was transacted in the House. Several petitions were presented and referred.

On Friday the 19th a memorial from New-York against auctions was presented. Several subjects of a local nature were attended to. The House adjourned to Monday the 22d.

On the 22nd various petitions were presented against transporting and opening the mails on the sabbath. The subject of printing for Congress was considered; also a report on Hemp Cordage and Canvass—The Massachusetts claim—The Territory of Huron.

On Tuesday Dec. 23, the subjects of consideration in the House, were, the establishment of a port of entry in the Territory of Florida—The Lead Mines and Choctaw Indians—Statues for completing the original design of the Capitol—Rules of evidence respecting pensions.

On the 24th Memorials were presented against transporting and opening the mails on the Sabbath. The subject of Auctions was discussed. The Oregon River question was also brought up, and discussed at length in Committee.

On Monday a resolution was offered by Mr. Ramsay for a Distribution of Public Lands among the several [illegible] by a large majority, to consider it.

MASSACHUSETTS LEGISLATURE.

The Legislature of this state met in this city on Wednesday, the 7th inst. The members of Senate were called to order at 11 o'clock, and of the House at 10 o'clock. A quorum of both Houses being present, committees were appointed to inform the governor that they were ready to receive any communication he was disposed to make. A written message was soon afterwards received by each House, and was read and ordered to be laid on the table.

SENATE.

A statement was received from the Adjutant General, of the expences of the Adjutant General and Quarter Master General's affairs for the last year amounting to $4555,89. Petitions of the Proprietors of Househill Bridge, and of the Middlesex Agricultural Society were presented.

The Secretary of the Commonwealth stated the expenses of his office for salaries and extra clerk hire to be $4,647,67.

The Senate adjourned to 10 o'clock on Thursday.

On Thursday the Senate ordered the Messenger to supply the members with such newspapers as they should direct, not exceeding four each day.

The various subjects of the Governor's Message were committed to different select and standing committees.

It was ordered that the hour to which the Senate shall be adjourned daily, shall be 10 o'clock.

HOUSE OF REPRESENTATIVES.

Since the last session, the Hall of the Representatives has been essentially altered and improved. The Daily Advertiser gives the following account of the alterations.

The Gallery which formerly crossed the Northern wall and obstructed the passage of light from that quarter, is removed; the east and west galleries have been neatly fitted with desks; the semi-circular range of seats for the members has been reversed, and the Speaker's Chair transferred from the south to the north side of the House; the whole interior has been newly painted and presents a very cheerful appearance.

The Boston Patriot has the following allusion to these alterations.

"The seats are more commodious for the members—as much room is left for spectators, as under the old arrangement,—and the great inconvenience is wholly avoided of having spectators crowd between the speaker and members, when matters of interest are under deliberation. Improvements have also been made in warming and ventilating the chamber, which will contribute, essentially, to the comfort and health of the members."

After the reading of the Governor Message various petitions were presented and referred: viz. Of inhabitants of Newburyport—of West-Boylston-of Bristol—Of W. Brown and others of Salem—First Parish of Methuen, &c. &c.

Mr. Buckingham of B. presented the Report of the Committee for repairing the State House. The expenses of which were $1,223,32. The report was accepted.

It was ordered that ten o'clock be the hour of meeting until otherwise ordered.

The usual number of copies of the Governor's Message was ordered to be printed.

Moved and voted that members be supplied with papers of any place, at their election, not exceeding ten papers a week.

On Thursday several Representatives presented their credentials and were qualified.

The 15th inst. at 12 o'clock was assigned for the choice of a Senator in Congress, for the six years from the 4th of March ensuing, in the place of Mr. Silsbee, whose term of service expires at that time.

Various petitions were presented and referred.

The Governor's Message was committed in parts to sundry committees.

LITERARY.

Bowen's Picture of Boston. One of the most useful and interesting little works, that we have seen this season, is BOWEN'S PICTURE OF BOSTON. The title is a perfect exemplification of its character. It contains a concise account of Boston, and all its prominent objects, including its public buildings, its institutions of every character and all the ramifications of the City Government.

To dilate upon the literary character of a Manual of this sort, would be out of place. The highest encomium is to say, that the style is easy and concise throughout. It is embellished with a map of the city, and another of the environs, and apt engravings of some twenty of the Churches and public buildings. The frontispiece, representing the Common scene, is peculiarly striking. *Cent.*

Juvenile Miscellany.—Mrs Child's periodical has made its appearance with the new year. The number of this pretty and useful publication now before us contains a delightful lithographic print of a Shepherd Boy, but unaccompanied with the name of the artist by whom it was executed. The picture is a copy, we presume, but there is an elaborate finish in the transcript, and a delicacy of touch, which we do not often see in impressions from the stone. Books designed for children have accumulated around us so thickly of late, that we can hardly find words enough to express an opinion respecting their merit. Of the Juvenile Miscellany however, it may be said that it deserves a place in every social circle where there is a family springing up. There is a degree of importance attached to the idea of a *magazine* devoted expressly to subjects within the limits of their comprehension, which always tends to encourage young people in their acquisition of knowledge, and to inspire them to renewed exertions.—*Bos. Daily Advertiser.*

The aggregate of the London ANNUALS for 1820, which have been imported into this country, is not less than 40,060 copies, and this supply does not exceed the demand.

The Memoirs of Rev. Henry Martyn are about to be published at Geneva, in the French language. Several gentlemen have subscribed for 50 copies each.

DOMESTIC SUMMARY.

This morning at half past ten o'clock the oaths of office were taken by the Mayor, Aldermen, and Common Council at Fanueil Hall in presence of a crowded assemblage of citizens. The meeting was opened by a prayer by the Rev. Mr. Palfrey, the oaths were then administered by Judge Morton of the S. J. C. to the Mayor elect, and by the latter to the Aldermen and Common Council. At the conclusion of these solemnities the Mayor delivered an address, in which after making a laudatory comment upon the administration of both of his predecessors, he presented an exposition of the financial concerns of the city, and made a very favorable appreciation of the value of the improvemnts for which the debt had been incurred. In taking a view of the subjects of importance to the interests of the city for the consideration of the new government, he spoke particularly of that of obtaining a wholesome supply of water of the city, for which a plan had been suggested by his predecessor.

Upon the subject of a communication with the interior by means of a rail-road, he spoke at considerable length, having in view as he stated not so much the agency which the city boards could exert in their official capacity as their influence out of doors. In remarking on the practicability of the project, he stated that there was no greater ascent to be overcome by the route which the surveys had designated than that between the Long Wharf and the old State House.

In the conclusion of his address, Mr Otis alluded to his political life, and he made the explicit declaration "before God and his country," that he had never been present at any deliberations either public or private, among few or many, in which the question of a dismemberment of the Union, or the forcible resistance of the measures of the general government for a moment was agitated.

The address was received with great applause. —*Monday eve. Jour.*

Gas Light.—A remarkable proof of the superiority of gas light, is shown by the lamp at the corner of Dock Square and Exchange-street. The light it gives, makes the dimness of the adjoining lamps, very obvious.—*Pat.*

Commerce of Boston. The whole number of *Foreign Arrivals*, at this port, from 1st of Jan. to the 31st December, 1828, was 680, viz:—83 ships, 7 barques, 441 brigs, 147 schooners, and 2 sloops. Of the above, the following belonged to foreign countries: France, 1; G. Britain, 13; Russia 1; Spain, 1; Denmark, 1; Sweden, 3; Sicily, 2; Bremen, 1 The *Foreign Clearances*, during the same period, were 533.

The amount of duties on merchandize imported into Boston, in the year ending Sept. 30, 1828, was $4 437,230 61—being $430 496,30 more than the amount of the preceding year.

Our Harbor. The upper harbor is now entirely frozen over. Yesterday at noon, the Telegraph gave notice that the lower harbor was free from ice. A white flag displayed at the Observatory on Centtal-wharf, will be the signal when the channel is sufficiently freed for vessels to go to sea. *B. D. Adv. 6th inst..*

The Boston Insurance offices have fitted out two vessels from Marblehead, to cruize in the Bay for such inward bound vessels as may be in need of relief and assistance in consequence of the late inclement weather.—*Salem Gaz.*

Banks in Massachusetts.—From the returns of the Banks made to the Secretary of State on the first Saturday in December last, it appears that the whole number of banks in the state is sixty-five, and the aggregate amount of capital paid in is $20,140 050. The tax of one per cent. on this capital produces an annual income to the State, of $201,400. The largest capital is that of the State Bank, which is $1,800 000—and the lowest is $100,000, except those of the three new banks, one of which has paid in but $50,000—another $70,050—and another $75,000. The amount of bills in circulation, at the date of the returns, was $5,034,593,1-2, of which $1,044,981 were of denominations under five dollars.

The amount of gold, silver and other coined metals in the vaults of the banks was $1,225,294; amount of bills of other banks in the State, $718, 110; and of banks out of the State, $404,640.

A snow storm begun in Baltimore on the morning of the 2d inst., arrived in Philadelphia and New-York the 3d and 4th, and so to Boston. There was a merry jingle of bells in all these cities by the last accounts, a thing quite unusual in Philadelphia and Baltimore. *Centinel.*

Fires. On Saturday evening, between 7 and 8 o'clock, the interior of the new store, No, 191 Washington-street, was nearly destroyed by fire. The whole stock of dry goods in the lower story, belonging to Messrs. Shorey & Davis, was either consumed or very much damaged. The upper part of the building, the residence of Mr. Forbes, editor of the Palladium, was also extensively injured. Assistance was very much retarded by the severity of the weather—a reservoir near the Old South was opened with great difficulty, after a delay of some ten or fifteen minutes—but, the active and persevering efforts of the firemen, were so far successful as to prevent the awful and extensive ravages, which at one time seemed to be threatened.—*Bulletin.*

Fire. We are extremely sorry to learn that one of the five large Factories [No. 2] of the Merimac Company at Lowell, was destroyed with all its contents, by fire on the 4th inst. about 3 o'clock. We understand the Company had no insurance; but some individuals may have insured their shares. The building destroyed was of brick, four stories high, and 140 feet long. The loss is estimated at from $100,000 to 120,000.

We understand that the Starch Factory belonging to Messrs. E. & S. Abbot, in Wilton, was destroyed by fire last week. We have not yet learnt the particulars.—*Nashua Gaz.*

We regret to learn that the Cohoes factory, near Waterford, was burnt last week. It was a valuable establishment; and its loss at this inclement season of the year, will prove peculiarly unfortunate to the numerous workmen employed. We have not learnt the amount of loss to the proprietors.—*Saratoga Sentinel.*

The whole number of Pianos made yearly in the U. States, is about 2500, which at the moderate average of $250 each, give a sum of upwards of $700, 000 expended in this manufacture alone. A few years ago, an American Piano was unknown.

The Merrimack river was frozen over on Wednesday last for the first time this season. It had remained open ten months and twenty days.

Important. The Ogsdenburgh Gazette gives information, that the Postmaster General of the U. S. A. and the P. M. G. of Canada have made an arrangement, for the transmission of letters, either way without the delay heretofore made at the frontier offices on all letters *not post paid.* They will be forwarded as if in the same country and the postage will be mutually refunded by the Departments.—*Bulletin.*

Iron Ore.—It is with pleasure, we learn that the bed of Iron Ore, recently found in the west part of Milton, in this county, and within one mile of the Lake shore, proves by actual experience in the manufacturing of it, to be superior to the "Arnold Ore" or any other Ore on either side of the Lake, yet discovered, for the manufacture of wrought Iron. The vein is large, and to appearance, inexhaustible. The owner, Mr. Orange Phelps, has in contemplation to raise and have in readiness for market, at the opening of the spring navigation, one hundred thousand tons. It is thought that the above quantity of ore, at this bed, may be raised without the use of powder.—*Burlington Sentinel.*

Liberal Donations.—Mr. Solomon Langdon of Farmington, Con. has given $500 to the General Hospital of Connecticut, and $500 to the Professorship of Sacred Literature in Yale College.

Explosions. On the 1st inst. between 12 and 1. P. M. a Powder Manufactory and out buildings, in Southwick, belonging to Mr Smith, were blown up and consumed. One of the workmen, in the composition room, approached so near to the fire as that it communicated to his clothes, which were covered with the composition; and in the attempt to extinguish the fire upon him, it was communicated to other combustible matter in the room, and thence to the building and contents. The explosion was so heavy as to greatly injure the dwelling houses in the vicinity. It was so long after the fire was kindled before it reached explosive matter, that all the workmen escaped. The damage is estimated at $1200 or $1500.—*Hamp. Jour.*

Coal.—An extensive bed of Coal has been discovered in the State of New Jersey, not far from Patterson, which will probably prove a valuable acquisition to this city. A specimen of it has been brought to this city, and analized by a chemical professor.—We understand the coal was found to be composed of 74 parts carbon, 24 of bitumen, and 2 of earth—if this is so, it must be the best coal yet discovered for the purpose of making gas. It is said this coal is situated near the Morris Canal.—*N. Y. Gaz.*

A Washington correspondent of the New-York Daily Advertiser complains (as the whole country has cause to do) of the dilatoriness with which business is transacted at Washington. It will never be otherwise so long as members *read newspapers and write letters in their seats.* It is not so in any other legislative body we have ever seen. "Bills now stand on the list, that have passed one or the other branch of Congress three years in succession without opposition, and the claimants, to all human view, are no nearer the time when they can obtain the money that is due them, either for their labor, bestowed, or money expended for the benefit of the United States, than they were when their petitions were first presented. The excuse for these adjournments is, that in the early part of the session, they are necessary to give time for the committees to examine the subjects before them. Whoever will take the pains to examine the journals, will find that no more important business is reported on Monday, than on any other day when the different committees meet, and whoever investigates this subject, will find that committees do not ordinarily meet, except on those days when the House to which they belong is in session."

The number of Tavern licenses granted in the city of New-York is nearly 3,300, or one to every 60 souls!

Chancellor Kent, has recently delivered an able and appropriate Address before the New York Historical Society, of which he is President.

Lackawaxen Coal.—A specimen having been sent to the proprietors of the New York Gazette for examination, it has been tried in a Lehigh Grate at No. 3, Carlisle-street. It makes a very brilliant fire, and is more easily ignited than any other anthracite coal that we have seen. It is much lighter however, than either the Lehigh or Schuylkill coal.—*N. Y. paper.*

Salt.—During the year ending 59th Nov. 1828, there were made at the Salt works belonging to the State of New York, 1.160,000 bushels, giving a net revenue of $138,620 to the State, being $20,000 increase on the year previous.

Death of Mrs. Jackson. A letter from Cincinnati, Dec. 27, (says the Phiadel. Gazette) "states that the wife of Gen. Jackson died at Nashville on the 22d."

"The statement is briefly made in a postscript—but it is proper to state that it comes from a gentleman from whom we have never received any but correct intelligence."

A State Colonization Society has been formed in Virginia, of which Chief Justice Marshall is President.

A bill has been reported to the Senate of Kentucky, and ordered to a 3d reading, by a majority of 30 to 8, prohibiting the importation of slaves into that state, for sale after the first day of June next

A letter from Bogota expresses an expectation that Vice-President Santander, instead of being executed, will be permitted to come to the United States.

The Halifax Acadian of the 2d inst. has the following paragraph relating to the state of the public mind on the subject of politics in Lower Canada.

"We regret to perceive that our fondest hopes, relative to the peace and tranquility of Lower Canada, are likely to be disappointed.—Instead of meeting Sir James Kempt's most conciliatory views, and burying in oblivion the remembrance of past and most unhappy differences, we see the Assembly of Lower Canada virtually hurling defiance at His Majesty's Government, and fanning the embers of discord, until they are again lighted into a flame. After having by their own act, established a permanent revenue, for civil purposes, they are now roundly asserting their right to the control and disposal of all the public monies raised within the Province (Lower Canada.) No one can suppose, for an instant, that this absurd claim, after its voluntary relinquishment, can ever be submitted to by His Majesty's Government, and nothing but evils of the most alarming nature can result from its advancement. Sir James Kempt, will, doubtless, with his usual firmness and promptitude, put an end, by Prorogation, to debate and factious clamour, until he shall be able to meet the contingency in an authorized and dignified manner."

A French soldier, exiled to Siberia forty years ago, has just discovered a dimond mine, and is appointed Inspector General by the Russian Government.

A Quaker in Rome.—About the year 1661, John Parrot a Quaker, born in Dublin went to Italy to convert the Pope of Rome. He was thrown into the inquisition, soon after liberated, having been considered an insane person. He was treated with mildness, and sent back to Ireland at the Pope's expense; and, on his arrival, he published a curious book, entitled, "A Battering ram against Popery."

NOTICE.

THE public Anniversary of the Howard Benevolent Society will take place on Wednesday, evening next, Jan 14th—at St. Paul's Church. Sermon by Rev. Alonzo Potter—an *ode*, written for the occasion will be performed, and a collection taken up in aid of the funds of the Society. Exercises to commence at 7 o'clock precisely. The members and friends of the Society are respectfully invited to attend

GEO. ROGERS, *Sec'y.*

MARRIAGES.

In this city, Mr. Joseph Greek to Miss Sally Hopkins; Mr. Robert Prescott to Miss Mary B. Thayer; Mr. John Holton to Miss Caroline M. Brown; Mr. Philip Webber of Halifax N. S. to Miss Lydia Ann [illegible]

In Scituate, Mr. Luther A Tilden to Miss Sarah S. Foster.

In Plymouth, Mr. William Blackington, of West Cambridge, to Miss Lucy B. Lucas.

In Carver, Mr. John Davis, Jr. of Newton, to Miss Hannah Griffith.

In Kennebunk, Wm. Samuel Emerson, M. D. to Miss Olive L. Bourne.

In Portsmouth, N. H. in 1828, the number of marriages solemnized was 75—in 1827 71—in 1826 76—in 1825 55.

In Salem, on Tuesday afternoon, by Rev. Mr Brazer, Mr James Chamberlain, to Miss Elizabeth Gray, daughter of Mr Samuel Gray.

DEATHS.

In this city, Mr. David Horton; Mrs. Clarissa Par- 25; Mr. Amos Lincoln, 35; on the 30th ult. Israel, only son of Augustus Thorndike Esq. aged 2 years 3 months; on Monday, Mrs. Mary W. Greenleaf, aged 28; on Saturday, Mrs. Susan Palmer, wife of Mr. William P. aged 51; Mrs. Nancy Cotton, aged 45; Mr. Andrew Robertson, aged about 49, son of Mr. Thomas R. of Aberdeen, Scotland.

In Watertown, Mr. John Stimpson, aged 77.

In Salem, Mrs. Ruth Phillips, wife of Mr. George P. aged 34 years; a daughter of Mr Aaron Ordway, aged 6 months; Mrs Martha S. wife of Mr John Plummer, aged 20; Mrs Lucretia Battis, aged 42—(colored); Mrs Abigail, wife of Mr Josiah Adams, aged 31.

NOTICE.

DR. THOMAS GRAY, Jr. informs his friends and the public, that he has taken a room at the upper corner of Cambridge and Belknap-streets, where he is ready to attend to the different branches of his profession. Jan. 10.

BOOKS for SUNDAY SCHOOLS,

JUVENILE LIBRARIES, &C.

THE Boston Sunday School Society has just commenced the publication of a series of Books intended for Sunday Schools, Juvenile Libraries, &c. It is the intention of the Society to issue as many original works as they can procure of an approved character; and also to republish, such others as seem to them to possess superior excellence.—The extent of their plan is such, that they hope to be able to supply Sunday Schools, and Juvenile Libraries with all that can be essentially useful to children and youth of every age and capacity. It will be their aim to furnish the Books at as low a rate as they can without pecuniary loss, and as fast as the means they possess, and the encouragement given them will permit.

The subscribers are publishers of the above series of Books for the society, and will answer any orders for them with promptness.

The following are already published, viz.

Prices	sin	doz	hund
Vol. 1. The Happy Valley	7	70	500
" 2. Happy Days	6	60	400

A discount from the hundred price will be made to those who purchase to sell again.

BOWLES & DEARBORN.

50 Washington-street, Boston. Jan. 10.

B. & D. continue the publication of their series of Original Books for children and young persons, which are also intended for Sunday Schools and Juvenile Libraries as well as for Juvenile readers in general—Having just made arrangements by which the printing of these Books will be executed at a more cheap rate than heretofore, they will be enabled to make a corresponding reduction in the prices of the Books—they hope to offer them as low as any in the market. Jan. 10.

ATHENEUM—NEW SERIES.

JUST published by JOHN COTTON, 184 Washington Street, "The seventh number of the Third Series of the Atheneum, or Spirit of the English Magazines.

CONTENTS.

Christmas Dreams; The Ship at Sea; The Sphinx. An Extravaganza, etched in the manner of Callot; The Superiority of the Works of Nature above those of Art; A Farewell to the Year; Nollekens and his Times; The Dream of Eugene Aram. By Thomas Hood; The Last Day of the Year in Vienna; The Voice of the Wind. By Mrs. Hemans; The "Annuals" for 1829; Elegy to the Memory of Miss Emily Kay of Ewell, Cousin to Miss Ellen Gee of Knew; The Latest London Fashions. Dinner Party Dress—Morning Dress—Walking Dress—Evening Dress.—(With a colored Plate.)

SCIENTIFIC MISCELLANY.

Potato Farina—Cider—Bulbous Roots—The Mole—Animal Charcoal—Improvement of Candles.

VARIETIES.

The Alpine Horn—Talleyrand—Turkish Medals—Danish Periodicals—Important to the Studious—Adulation—Craniology—Lying—Oriental Rhodomontade—Rosini's Moise—Chinese Pride—Hubert Poot, the Dutch Poet—Silver Books—Naval Economy—New Works. Jan. 10.

THE
CHRISTIAN EXAMINER,
AND
THEOLOGICAL REVIEW,
No. XV[illegible]

JUST published at the office of the Christian Examiner, corner of Washington and School-streets.

CONTENTS.

Miscellany. Original Letters addressed to Cotton and Samuel Mather.

Poetry. Recollections of a Sermon.

Review. ART. XI.—Lives of the Twelve Apostles; with Explanatory Notes. By F. W. P. Greenwood, Junior Minister of King's Chapel, Boston.

ART. XII.—A Discourse pronounced at the Request of the Essex Historical Society, on the 18th of September, 1828, in Commemoration of the First Settlement of Salem, in the State of Massachusetts. By Joseph Story.

ART. XIII.—1. Original Moral Tales, intended for Children and Young Persons. 2. The Juvenile Miscellany. 3. The Mirror; or, Eighteen Juvenile Tales and Dialogues. By a Lady of Philadelphia.

Notes of Recent Publications. Cameron on the Doctrine of the Holy Scriptures. Channing's Ordination Discourse. Hurlbut's Presumptive Arguments in Favor of Unitarianism.

Intelligence. Unitarian Mission in Bengal; Correspondence of the American Unitarian Association, on the State of Unitarianism; in Hampden County; Franklin County; Middlesex County; Plymouth County; Cumberland County, Me.; York County, Me.; Penobscot County, Me.; New Hampshire Vermont; Pennsylvania and Ohio; Calcutta; British and Foreign Unitarian Association; Ordination at Hardwick; Ordination at Providence; Dedication at Belgrade, Maine; Dedication at Raynham.

Obituary. John Mellen, Esq. Jan. 10.

DABNEY'S ANNOTATIONS.

FOR sale at N. S. SIMPKINS', & Co. corner of Court and Brattle-streets; "Annotations on the New-Testament, &c. by J. P. Dabney." The numbers of this work will probably complete it. These will issued at the close of every month, and four more will probably complete it. These will extend to 72 pps. each, but the price will remain as now, 20 cts.

Booksellers in the country, who have been supplied with the earlier numbers from *other book stores in the city*, are desired to apply hereafter as above, this being now the only depository in Boston. Jan. 10.

A SERMON,

PREACHED at the Dedication of the South Congregational Church, Natick, Novemher, 1828, by CHARLES LOWELL, Minister of the West Church in Boston. To which is added an appendix, containing some account of John Eliot, and of his missionary labors among the Indians. Just published by N. S. SIMPKINS, & Co. 79 Court-street. Jan. 10.

UNITARIAN ADVOCATE.

THIS day published, by BOWLES & DEARBORN. "The Unitarian Advocate," edited by Rev. *Edmund Q. Sewall.* Vol. 3. No. 1. for January, 1829.

CONTENTS.

Miscellany.—Sermon; Cursory Observations on the Questions at issue between Orthodox and Liberal Christians; On Clerical Labors; The Trinity a Doctrine of Heathenism; The Cause of Moral Differences; "Through Nature up to Nature's God;" Boston Sunday School Society. Jan. 3.

NOTICE.

ANY person having business with the subscriber, or who may wish to send him a book or packet, is requested to call on his agent *J. W. A. Brewster*, 193 Washington-st., a little south of the *Old South Church*, Boston, where any desired information and assistance will be given.

J. G. COFFIN.

Brookfield, Mass. Jan. 1829.

NEW YEAR'S PRESENTS.

FOR sale at the Christian Register Office MRS BARBAULD'S WORKS.

RECOLLECTIONS OF JOTHAM ANDERSON, by Rev H. Ware.

WARE'S DISCOURSES on the Offices and Character of Jesus Christ.

Dabney's Prayer's for the use of Families.

These are neatly half-boand in calf or morocco, and are very suitable for New Year's Presents. Dec. 27.

INSURANCE.

THE MERCHANTS' INSURANCE COMPANY IN BOSTON, conformably with their act of Incorporation, give notice that their Capital Stock is THREE HUNDRED THOUSAND DOLLARS, *and is paid in and invested according to law*—that they receive proposals and make insurance at their office, No. 38, State street, against the risk of Fire, as expressed in their policies—

On Dwelling-Houses and other buildings.

On Merchandise, Household Furniture, and other property.

On Factory buildings, Machinery, Stock and Tools.

On Ships and Cargoes in Port.

On qualified or contingent property, as on mortgages, life estates, property consigned, property held in trust, and property held as collateral security, provided that the nature of the interest to be insured, be made known and described.

They insure for any part of a year, or for one or more years, as the applicant may prefer, and they insure on the exclusive principle, by which they contract to pay all loss on the property until it amounts to the sum insured, unless the applicant prefers to take a pro-rata Policy at a lower premium, in which case they will insure on the pro-rata or average principle.

The Campany also give notice that they continue to insure on MARINE RISKS, against the perils mentioned in their Policies as heretofore, not exceeding *Thirty Thousand Dollars on a risk.*

JOSEPH BALCH, President.

ANDREW G. WINSLOW, Sec'y. Nov. 22

SCHOOL ROOM TO LET.

TO BE LET, the well known School Room, back of St. Paul's Church, which has been successively occupied by Messrs. Colman, Parker, and Blake. The Room is furnished with Desks, Stove, and every convenience for use which will be disposed of for a reasonable price. Application to be made at said room. Dec. 20.

POETRY.

Among the variety of pleasant and interesting articles, with which the English Annuals are filled up, we find the following tribute to a distinguished name of our own country and city. It is from "the Winter's Wreath for 1828.

SONNET TO DR. CHANNING.

Yes! earth shall still be brightened with the rays
Which virtuous hearts upon its darkness shed;
Freedom shall raise up her exulting head,
And point prophetic to the future days!
And thine, O Channing! be the Patriot's praise,
Whose words of fire inflame the soul of youth
With heaven's own spirit—honor, virtue, truth,
The immortal glory time shall not erase.
Proceed! while tyrants at thy page turn pale,
And unstain'd hearts throb warmer at its power;
Leave to posterity that noblest dower,
Thine own high mind, which future times shall hail
And dwell enraptured on thy hope and trust,
When earth's oppressors lie forgotten in the dust.

London, 1828. J. E. R.

[From the New Monthly Magazine.]

BROKEN TIES.

The Broken Ties of happier days,
How often do they seem
To come before our mental gaze
Like a remembered dream;
Around us each disserv'd chain
In sparkling ruin lies,
And earthly hand can ne'er again
Unite those Broken Ties.

The parents of our infant home,
The kindred that we loved,
Far from our arms perchance may roam
To distant scenes removed;
Or we have watch'd their parting breath,
And closed their weary eyes,
And sigh'd to think how sadly death
Can sever human ties.

The friends, the loved ones of our youth,
They too are gone or changed,
Or, worse than all, their love and truth
Are darken'd and estranged;
They meet us in the glittering throng,
With cold averted eyes,
And wonder that we weep our wrong,
And mourn our Broken Ties.

Oh! who in such a world as this
Could bear their lot of pain,
Did not one radiant hope of bliss
Unclouded yet remain!—
That hope the sovereign Lord has given
Who reigns beyond the skies:—
That hope unites our souls to Heaven
By faith's enduring ties.

Each care, each ill of mortal birth
Is sent in pitying love,
To lift the lingering heart from earth,
And spread its flight above;
And every pang that rends the breast,
And every joy that dies,
Tells us to seek a safer rest,
And trust to holier ties. M. A.

MISCELLANEOUS.

INDIAN CATECHISING.

Scene.—A hut at the foot of the Stony mont's.
Orinoko, an Indian Patriarch.
Susquaguwna, his son aged 18 years.
Tallasee, daughter, aged 12 years.
Wakanista, son, aged 10 years.

Orin. My son, who made you?

Wak. I do'nt know, father, you never told me.

O. Are you made right? Have you got hands to do with, feet to walk with, eyes to see with, ears to hear with, nose to smell with, teeth to eat with, tongue to talk with?

W. Yes, father.

O. Some good spirit made you. The Great Spirit made you. He is greater than all men, wiser than any man. He made the sun and moon, the earth and the grass, the rivers, and the fishes, the birds and the beasts, and men. He made all things, for all things are made wisely and good.—We must try to please him.

W. Father did he make the white men?

O. He made the white men, and the black men, and the red men. He made them to live together in love, and to love him, and behold his wonderful works.

Tallasee. Father, how shall we know how to please the Great Spirit; did you ever see him?

O. I have heard him, my child—he speaks in my inward ear.

W. What does he tell you, father?

O. He tells me my heart is bad, it must be made clean.

Tal. Father I thought your heart was good. What made it bad?

O. Bad thoughts, my child. We must be humble and lowly; we must love the Good Spirit, and all that he has made; we must be kind to all men, for they are his people.

W. Father, must we love the white men?

O. Yes, my son, the white men.

Tal. Those that burned our huts, and the corn and meat that the Good Spirit gave us to live on; and turned mother and you, and grandfather and all of us out in the snow, and drove us, and all our friends from the hunting ground that the Good Spirit gave to our fathers? Must we love *them?*

O. Yes, my child, we must forgive them: and if they are cold and hungry, we must take them in and feed them. The Good Spirit says so.

W. Father, I can't forgive them When I get old enough to carry a big bow, and a war-club, I want to help our people to kill them.

O. That is because your heart is bad, like the hearts of those bad white men.

Tal. Father, does the Great Spirit speak to the white men as he does to you?

O. The Great Spirit talks to all men, to make them do right. But the white men will not be quiet long enough to hear.—They have too many things to mind; too many thoughts of their own.

W. Father, I am afraid you were not still, when you thought the Good Spirit told you to love the white men.

O. Yes, my son, I was still. When first I thought I heard it, I was not still, for I did not want to hear that word; my heart was like yours, I wanted to kill the white men. But the Spirit said, "No;—you must forgive them I want them to live that they may learn to do better."

Tal. Father, you told us the white men had a great book to tell them about the Good Spirit, and to teach them how to please him. Where did they get that book?

O. They say the Great Spirit spoke to their father's and told them what to write.

W. Why did not the Good Spirit give a book to the Indians?

O. My son, the Good Spirit speaks to Indians himself. But the white men not being quiet enough to hear with their inward ears, he gave them a book out of compassion to the weakness of their understanding. When they learn to be still, they wont want a book.

W. Father, how long have they had that good book?

O. As many moons, my son, as there are grains on a hundred ears of corn.

W. Then, father, I am afraid they'll *never* be still.

T. Father, does the white men's book speak the same words that the Great Spirit speaks to you?

O. If it is a true book it must; for the Great Spirit is one. He does not speak with two tongues.

T. Then why don't the white men learn better. They kill their red brethren and take their land. They steal their black brethren from their country; and make slaves of them. And you say they often kill one another.

O. Alas! my children—I am afraid the white people do not understand their book—or that bad men have written something in it that the Good Spirit did not tell them to write. There are many bad things among our white brethren. They have wise men, whom they pay to make their laws and rules plain—and they have other wise men who are paid to make the great book plain—but although they have studied it all themselves and wrote books to explain it, bigger than the great book itself, they cannot agree about the meaning. They have made both the words of their head men and the words of the Great Spirit harder to be understood than they were before.

Susq. Father, I have listened to your talk. Now, I want to tell you what I have been thinking. I have thought that the Indians ought to send some good men among the white people, to tell them what the good Spirit says to the Indians, and to see if it agrees with what is written in their book.

O. I fear, my son, they are too proud to listen to the poor Indians. The white nation has grown big and strong. Its top reaches the sky and its roots are spread over all the land. The Indians are but a little bush that can hardly live in the shade of this big tree.

But there are some good men among the white people who want all to live like brethren. They want their brethren to let the black people to go free, and pay them for their work; and not to kill any more of their red brethren, nor take their land. Perhaps they will listen to these good men. And then it will be a good day—the sky will be clear again—the grass will be green, and the rivers will run sweet and clear.

Susq. Alas! my father, if they do not hear soon, I am afraid *there will be no Indians left to see that good day.*

Query.—would it not be well for Christians, while they teach their children the mysteries of Christianity, to give them a practical illustration of its spirit and precept?

Poulson's A. D. Advertiser.

WITCHCRAFT.

FROM THE MARYLAND GAZETTE.

The following proceedings had at the trial of Edward Prescott, merchant, accused of hanging one Elizabeth Richardson, for a *witch*, are to be found in Liber S. fols. 297 and 298, of the Records of the old Provincial Court of Maryland.—The trial took place in 1659 at October term of that court. The *John Washington*, of Westmoreland county, Virginia, who preferred the charge against Prescott, and whose letter appears among the proceedings, is mentioned by Judge Marshall as the great grand father of the late, and ever to be lamented, President Washington. The publication of these transcripts, will serve to shew the existing generation, the cruelty, barbarity and crime, to which the superstition of ignorant men of that day impelled them. It is much to be regreted that no witness appeared before the court to testify to the character of the unfortunate Richardson, and to make known that part of her conduct which had provoked the suspicion that she was a *witch*. Had it been established before the court, in what particular action, word or contrivance of her's this opinion was founded, readers would be better able to judge whether she possessed and exercised a more than human control over the things and occurrences of this life.—As it is, they are left to suppose, that she was nothing more uncommon than an old woman, who, probably, at times, assumed a grave look, for the purpose of catching from those about her a respect which she had not superior knowledge to command. If such were the true state of her case, how luckily is it that the same superstition does not prevail at the present day—when witches and wizards of this description, abound to such an extent, that were they all hanged, it would make a melancholy reduction in the population of the country. That the stupid sailors believed poor Richardson was attended by a familiar spirit, their putting her to death in opposition to the entreaties and protest of Prescott, supplies the most forcible presumption. So heinous an offence against an helpless woman, and the laws of God and man, could not have been committed in mere wanton sport. The *copy* of the proceedings is *literal* so far as it was practicable to make it.

The Proceedings.

"Whereas John Washington, of Westmoreland county, in Virginia, hath made complaints against Edward Prescott, merchant, accusing ye said Prescott of ffelony unto ye Governor of this Province. Alleging how that hee ye said Prescott, hanged a witch in his ship, as hee was outwards bound from England hither ye last yeare. Uppon which camplaynt of ye said Washington, ye Governor caused ye said Edward Prescott to bee arrested; Taking bond for his appearance att this Provinciall Court, of 4,000lbs. tobacco. Giving, moreover, notice to ye said Washington, by letter, of his proceedings threein, a copie of which bond, with ye said Washington's answere thereto are as followeth:

"Mr Washington,

"Uppon your complaynt to mee that Mr Prescott did in his voyage from England hither, cause a woman to bee executed for a witch, I have caused him to bee apprehended upon suspition of ffelony, and doe intend to bind him over to ye Provincial Court to answere it; where I doe allso expect you to bee, to make good your charge. Hee will be called uppon his tryall ye 4th or 5th of October next, att ye court to bee held then att Patuxent, neare Mrs F. Fenwick's house; where I suppose you will not fayle to bee. Witness examined in Virginia will be of no vallew here in this case, for they must bee face to face with ye party accused, or they stand for nothing. I tho't good to acquaynt you with thiss that you may not come unprovided.

"This att present, Sr. is all from
"Yor ffriend,
"Josias F. Fendall.

"29th September."

"Honble, Sir,

"Yors, of this 29 instant, this day I received,. I am sorry yt my extraordinary occasions will not permit me to bee att ye next Provinciall Court to be held in Maryland ye 4 of this next month. Because then, God willing I intend to gett my young *sonne baptized*, all ye companny and gossips being all ready invited. Besides in this short time witnesses cannot bee gott to come over. But if Mr. Prescott bee bound to answer att ye next Provinciall Court after this, I shall doe what lyeth in my power to gett them over. Sir, I shall desire you for to acquaint me whether Mr. Prescott bee bound over to yr. next court, and when yr. court is, that I may have some time for to provide evidence. And so I rest,

"Yr, ffriend & Servant.
"John Washington.

"Septr. 1659." "To which complaynt of John Washington, ye said Edward Prescott, (submitting himselfe to his tryall,) denyeth not but that there was one Elizabeth Richardson hanged in his ship, as he was outward bound ye last yeare from England, and coming for this Province, neare unto ye Western Islands, by his master and company, (hee having appointed one John Greene, for ye voyage, master, though himselfe was both merchant and owner of ye ship,) but further sayth, that hee withstood ye proceedings of his said master and company, and protested against them in that business. And that thereuppon both ye master and company were ready to mutiny.

"And it appearing to ye court by ye printed custome house discharge, and light-house bills or acquittance produced and showen by ye said Edward Prescott, taken or given in John Greene's name, that ye said Greene was master for ye voyage, and not Edward Prescott, and noe one comming to proequote. Ye said Prescott, therefore prays that hee may bee acquitted.

"Whereuppon, (standing uppon his justification,) proclamation, was made by ye Sheriffe in these very words.

"O yes, &c.

"Edward Prescott, prisoner att ye bar, uppon suspition of ffelony, stand upon his acquittal. If any person can give evidence against him, lett him come in, for ye prisoner otherwise wil be acquitt.

"And noe one appearing, ye prisoner is acquitted by ye Board."

RELIGION IN AMERICA.

In noticing the work entitled "Notions of of Americans, by a travelling bachelor," the Christian Review [English] has the following remarks in regard to the religion of Americans.

There are of the Presbyterians nearly three thousand congregations in the United States; the Baptists have two thousand, and the Methodists about as many. It cannot be doubted that the existence of such numerous bodies, supported and kept together by no other principle than that of religious instructions, speaks greatly in favor of the steady attention paid by their members to these objects. The following anecdote, also, gives a very favorable idea of the charity and forbearance which prevail among the various sects.

I remember to have held a conversation with an inn-keeper, who resided within a few yards of an edifice then in the course of erection as a place of public worship. I asked him the denomination of the people to whom it belonged. His answer was, "The Presbyterians." "And you are a Presbyterian?" "No; I was baptized in the Episcopal church, and I must say I like it best after all." "Ah, then you have nothing to do with the cost of building this house?" "I have paid my share." "But how is it that you pay for the support of a church to which you do not belong." "I do as I please; and I please to help my neighbours, who will help me in some other way, if not in this; besides they are christians as well as myself: and I mean to have a pew and go and hear the parson, till I can hear one of my own church." "But you may be converted." "Well," he said, smiling, 'then I shall be a Presbyterian, and my wife and myself will be of the same mind; we are not afraid of looking the truth in the face in America, let it come out of what pulpit it may."

RUSSIA.

The American Quarterly Review reckons the population of Russia at between 50 and 60 millions of souls, of whom about 40 millions are serfs, (white slaves employed in husbandry.) The number of serfs belonging to the crown is 14 millions. The serfs are not sold in Russia as slaves are sold in the United States, but they are bonded to the land; they form a part of the glebe, and can only be made over to another as a part of the estate. On some estates, they are allowed to work three days in the week on their own account; the other three days they work for their lord. When the government wants recruits for the army, each person holding serfs is directed to send his quota of peasants, suitably equipped, to a particular spot. The serfs settle it among themselves who are to march. The friends of the recruits bewail their fate in the most lamentable manner, and take an everlasting farewell of their children, brothers and relations. They seldom see or hear from them again. Few furloughs are given to Russian soldiers; their distance from home renders visits impossible; they cannot send letters to their friends, being unable to read or write; and most of them fall in battle or by natural death before the expiration of their 25 years' service. The pay of the poor soldier is not more than 55 cents a month. Capt. Jones, in his Russian Tour, estimates the Russian army at 800,000 men, of whom not more than half are efficient for field duties. The Cossacks usually send 40 or 50,000 cavalry into the field in time of war.—*Hamp. Gaz.*

[From the New England Farmer.]

DOMESTIC COOKERY.

Mr Fessenden—I am a constant reader of your excellent paper, and often see articles of a tendency to suppress intemperance. This is as it should be; but there is a kind of intemperance to which I would call your attention—viz. Introducing ardent spirits into domestic cookery. I have been a house keeper for nearly thirty years, and can say with confidence, from my own experience, there is not the *least* need of using spirits in any kind of cooking. Intemperate *eating* is said to be as hurtful as intemperate *drinking*. No wonder, when, in addition to high seasoning, is often added large quantities of *brandy* and wine. It is no uncommon thing to see, in a receipt, for instance, for making mince pie, "to one pound of meat add *one quart* of *brandy*, and, *one quart* of *wine!*" These together with the great quantity of *spices*, &c, are enough to destroy the tone of almost any stomach. How often do we hear people say, "I can't eat any mince pie—my stomach wont bear it,"—whereas, if properly made, almost any stomach could *bear it*. It would be nutritious, innocent. I hope while there are improvements making so universally, this important branch of domestic economy, and I may add, domestic *temperance*, will not be neglected.

Keene N. H. Dec. 23, 1828. A MOTHER.

BOOKS FOR CHRISTMAS

AND NEW YEAR.

BOWLES & DEARBORN, 50 Washington-street, have just published a great variety of Original Books, which are particularly suited for Christmas and New Year Presents. They are all neatly bound, with engravings, and will be sold wholesale or retail, at low prices. Orders are respectfully solicited.

I. THE CASKET—A Christmas and New-Year's Present for childrnn and Young Persons, for 1829. This work consists of articles in prose and verse, all original; and it is believed that, in point of interest and usefulness, many of them will not fall in comparison, with any that have been written in this country. Among the poetical articles, are some from the pens of Wordsworth, Pinckney, and the late Professor Frisbie. The printing and paper are not far inferior to any of the American Souvenirs for the ensuing year. The Plates, seven in number, are finely executed on copper. It is done up in a variety of bindings, and will be sold at a low retail price, and a liberal discount made to those who purchase to sell again.

II. THE BEATITUDES.—This work is designed to convey religious instruction to children, by stories, and familiar illustrations of some of the doctrines and precepts of our Saviour. If a single child should acquire from its perusal, a better knowledge of the principles of our religion, or imbibe a purer affection, and deeper reverence for its Divine Author, the mother who wrote it will have her reward.

III. ISABELLA,—By the author of "The Prize," "Self Conquest," &c. &c.

"I have thought
A brother's and a sister's love was much,—
But the affection of a delicate child
For a fond parent, gushing as it does
With the sweet springs of life, and pouring on
Through all earth's changes, like a principle,—
Chasten'd with reverence, and made more pure
By the world's discipline of light and shade—
It must be holier."—— Willis.

IV. THE BLACK VELVET BRACELET,—By the author of "Early Impressions," "Temptation," &c

V. MARY JONES,—A little girl who learned to be always happy and always good from the thought that God was near her.

VI. THE CLOSET,—By the author of "Early Impressions," "Temptation," &c.

VII. ORIENTAL ANECDOTES,—Illustrating the manners, customs, productions, and present state of the principal countries of the East, drawn from the accounts of recent travellers, intended for the instruction and entertainment of young persons. By the author of "Anecdotes of Animals." Illustrated with eighteen engravings.

VIII. JAMES COLEMAN,—By the author of "John Williams," &c.

IX. PROCRASTINATION,—By the author of "Early Impressions," &c.

X. THOMAS MANSFIELD,—By the author of "Pet Lamb," &c.

XI. ORIGINAL MORAL TALES, in eight volumes. These volumes are neatly bound in uniform style, containing in all forty different stories, and a like number of plates; the whole being one of each of the *series* of Original Moral Tales, as far as published by B. & D. viz:—

Vol. I. The Advantages of a Good Resolution; The Four Apples; The Confession; The Child who took what did not belong to Her; The Botanical Garden; John Williams; Anna Ross; Sophia Morton.

Vol. II. Emily Parker; The Pet Lamb; George Mills; The Little Girl taught by Experience; The Shower; Self-Conquest.

Vol. III. Marrion Wilder; Alice and Ruth; The Dainty Boy; The Rising Sun; The Obstinate Children; The Prize.

Vol. IV. Temptation; Early Impressions.

Vol. V. The Christmas Gift; I'll Risk it; The Young West Indian; The Skaters; Laura Somerville; The Cabin Boy; Little Edward; Little Agnes and Blind Mary.

Vol. VI. Robert Woodward; The Storm; Sequel to Marrion Wilder; Little Traveller; The Beatitudes.

Vol. VII. James Coleman; Isabella; Procrastination; Robert Mansfield.

Vol. VIII. Black Velvet Bracelet; Mary Jones.

Each of the stories contained in the above volumes may also be had separately.

[In offering the foregoing to the public, the publishers have much confidence in the belief that, in point of excellence, they will not be inferior to any that are published, and that they will derive no little interest, from the fact of their being entirely American productions.

XII. SABBATH RECREATIONS,—Or Select Poetry of a religious kind, chiefly taken from the works of modern poets; with original pieces never before published. First American edition. Carefully revised, with the addition of pieces, original and selected, from American writers. By Rev. John Pierpont.

XIII. Ps and Qs. This work consists of original articles, in prose and verse, chiefly of the humorous kind, as may be inferred from the following preface:

"To all the world and the reader,

"*Greeting:*—Know ye, that these 'Ps and Qs' were indited for your especial edification and amusement, by five as lugubrious-visaged wights as ever put quill to paper for fame or York sixpences. Genius hath laid his hand upon our wrinkled polls, and singed them nearly bare, as appeareth in the title page, and we have little left but our *queues* and our *pease*-soup. Our portraits are in the frontispeace, our biography is inscribed beneath, our labors are annexed, and

"Not a man shall we excuse,
Who doth not buy, our Ps and Qs."

B. &D. have also for sale the following Original Works which have been published by them during the past year, each neatly bound in a volume.

THE PRIZE.
EARLY IMPRESSIONS.
TEMPTATION.
EVENINGS IN BOSTON. 1st and 2d Series.
ANECDOTES OF ANIMALS, with 36 plates.

The following are reprints from English Works, published by them, viz.

VISIT TO THE SEA-SIDE—In Two Parts.
MY EARLY DAYS.
ALWAYS HAPPY.

In addition to the foregoing, B. & D. have all the American and English Souvenirs, and a great variety of Books, and other articles suitable for Christmas and New Year's Presents. Dec. 20.

CHAUNCY HALL SCHOOL.

Mr. Thayer has the pleasure to give notice, that he has engaged Mr. GRUND, one of the best mathematicians in this country, as teacher of Arithmetic and Mathematics in his establishment. Mr. G. also teaches the *French* and *Drawing*; and would receive a class in *German*, should one be offered.

Thursday and Saturday afternoons are devoted to Drawing.

Pupils from the Latin School, and others desirous of obtaining instruction in the higher mathematics, received at intermediate hours.

Mr. Thayer is also highly gratified to state, that he has succeeded in engaging Mr. WILLIA RUSSELL for the *Classical* department. Mr. R. will likewise aid in the department of *Elocution*. Dec. 6

CHRISTMAS and NEW-YEAR'S PRESENTS, &c. *THOMAS WELLS*, at the Suffolk Circulating Library and Bookstore, 92, Hanover street, has for sale a good variety of new Annual Tributes and other interesting Books, adapted to various ages and capacities.

Also, large and small Bibles, Prayer Books, Psalm and Hymn Books, &c. in gilt and common bindings; School Books, School Rewards, Almanacs, Registers, Blank Books, Stationary, etc.

☞ Subscribers and Non-Subscribers accommodated with Books from an extensive and daily increasing Library on moderate terms.

☞ The "Cambridge Selection," and "Belknap's Collection of Psalms and Hymns," are constantly published and for sale as above, in various sizes, qualities and bindings, where Societies and individuals can be furnished on good terms. Dec. 27

RELIGIOUS DISPUTES.

BOWLES & DEARBORN have in press and will publish in a few days—a Pamphlet entitled 'The Fatal Tendency of Religious Disputes of the present day Impartially Considered"—by Old Experience.

"*There came a Viper out of the heat*"—Acts xviii. 3.

CHRISTIAN REGISTER.

THE Christian Register is published at 166 Washington-street Boston, a little South of the '*Old South Church*.'

All communications for the editor, as well as letters of business relating to the Christian Register, may be addressed to David Reed, Boston.

Terms. The Christian Register is printed every Saturday, at *Three Dollars* a year, payable in six months from the time of subscribing.

Those who pay at the office, or send their subscriptions free of expense to the publisher, within the first month of their year, will pay but *two dollars and fifty cents*, (the original advance price.)

Those who pay bills in advance to a collector, after the first month of their year, will pay *two dollars and seventy-five cents.*

Those who pay after the first six months, will pay *three dollars.*

Those who delay payment till the close of the year will be charged with interest on the amount from the expiration of the first six months.

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To those who obtain five responsible subscribers, a sixth copy will be sent gratis, for one year.

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☞ The following gentlemen are authorized to receive the payment of subscriptions for the Christian Register in their respective towns and vicinity.

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